2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

INTRODUCTORY NOTE

[2] THIS volume is the first of a series designed to provide in a scientific manner a comprehensive survey of what is at present known about the racial characters, cultures, and languages of the native peoples of Africa. The rapid improvement in anthropological technique since the beginning of the century has led to far more complete and systematic studies by workers in the field than had previously been attempted, with the result that a vast amount of detailed information about numerous individual tribes has been rendered available. All this information needs to be sifted and correlated before it will be possible to arrive at a correct appreciation of the data and problems of African ethnology.

To this must be added the increasing public interest in all things African, which makes it desirable that the results of scientific research should be so presented as to be of service not only to the theoretical anthropologist and the specialist student of African ethnology, but also to the general reader and especially to those whose sphere of activity brings them into intimate daily contact with the African Native. To the administrator, the missionary, the economist, and the educationist, each in his own way now moulding the life of the Native into conformity with the standards of European civilization, a thorough knowledge and understanding of the people with whom he is concerned is an indispensable preliminary to the successful execution of his task. It is the hope of the editors that applied anthropology no less than the purely academic science will find in this series the groundwork upon which it may build for the future.

The series has been so planned as to take into consideration cultural rather than political boundaries. Each volume is written by a specialist in full touch with current anthropological thought, and with an extensive first-hand knowledge of the areas and peoples with whom he is dealing. In the presentation of material special prominence will be given to the descriptive analysis of social organization, manners, and customs, economic and political life, religion and magic, as it is felt that, apart from their greater theoretical interest, a full critical discussion of these cultural aspects and the part they play in the life

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

121 of the people is the main contribution that anthropology as a practical science has to make to the future government and well-being of Africa. The wider problems of racial movements and the diffusion of culture, in the analysis and interpretation of which lies the key to the ethnological history of Africa, can only be dealt with adequately once each separate cultural division has been studied in detail. These and the contactual relations existing and developing between Europeans and Natives will form the theme of the concluding volume.

J. H. Driberg.
I. Schapera.

This present series of books on Africa is not a publication of the International Institute for African Languages and Cultures. It could not be so, since work was begun on it before the plans of the Institute for its own publications had been settled. The Institute, however, welcomes this series very warmly, not only because the authors are members of the Institute and help it substantially in many ways, but also because the Institute naturally takes the keenest interest in all scientific publications dealing with African peoples and languages. Such publications materially assist the furtherance of its work, and this is particularly true of the present series. It is not the purpose of this short preface to make a critical study of the books included in the series, but I can say without reserve that they present an instructive and invaluable survey of the peoples of the continent of Africa, which will be most welcome to both the anthropologist and the practical man, and will therefore meet a real need. That they will find many friends and attentive readers among the members of the Institute is certain.

Professor Dr Diedrich Westermann,
Director of the International Institute of African Languages and Cultures.

Berlin,
April, 1930.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

superior to those of the other native peoples that they have been able to preserve much of their original cohesion and culture, and in many cases to offer a strong resistance to the disintegrating effects of contact with European civilization.

The present work deals with those two groups of natives who have suffered most at the hands of the European settlers: the Bushmen and the Hottentots. In spite of the far-reaching differences between them, they have in common several features, not only of race and language, but also of culture, especially religion, which justify their being treated together. These common features by no means render invalid the distinctions upon which is based the customary classification of these peoples into two separate groups. They are significant enough, however, to permit of both groups being regarded as constituting to some extent a larger ethnic unit, which, it is important to note, is clearly differentiated from the Bergdama on the one hand and the Bantu on the other. The term *Khoisan*, recently coined by Schultze to denote the racial stock to which the Bushmen and the Hottentots belong,[1] has therefore been accepted here as a convenient generic name for these two peoples. The necessity for such a generic name will perhaps be seen more clearly when the racial history of each people has been considered.

Topography: General Features

The Khoisan peoples at the present time live almost entirely in the western and central portions of South Africa. The main political areas within whose borders they are found are the Territory of South-West Africa, formerly a German colony, but now administered under mandate by the Union of South Africa; Bechuanaland Protectorate, administered directly by Great Britain through the High Commissioner for South Africa; and the central and western districts of the Union, principally in the Cape of Good Hope. The Bushmen formerly extended further east into Southern Rhodesia and over the rest of the Union, but have virtually disappeared from those parts.

The territory over which the two peoples are now scattered presents a solid land mass, covering an area of approximately 915,000 square

[1] L. Schultze, *Zur Kenntnis des Körpers der Hottentotten und Buschmänner*, 1928, p. 211. The term is compounded of the names *Khoi-Khoin*, by which the Hottentots call themselves, and *San*, applied by the Hottentots to the Bushmen. The latter have no collective name of their own.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

STUDIES IN KORANA HISTORY, CUSTOMS AND LANGUAGE

By Professor L. F. MAINGARD, M.A., D.Lit.

I. THE PROBLEMS—A GLIMPSE INTO THE PRESENT-DAY LIFE OF THE KORANA

[101] 114 The Korana are a branch of the Hottentot race. They are a very interesting people from many points of view and they present a field of study still fresh and as yet imperfectly explored. To the historian, the mystery of their origin is still a fascinating problem, for they may still perpetuate the original Hottentot tribes who lived at the Cape when it was discovered by the Portuguese. To the physical anthropologist there is much yet to learn respecting their relationship with the rest of their Hottentot brethren, and indeed, with the other races of South Africa. The social anthropologist and the ethnographer are arrested by the remnants of the ancient customs of a tribe which was for a long time, even with its European contacts, a genuinely pastoral one, and by the gradual transformation and even the disappearance of those ancient customs and their changed mode of life. The strange clicks, the tones and the peculiar structure of their language, are another aspect of this people, and one that, because of its unique position in the midst of the Bantu and Bush languages, has still many unsolved problems.

[161] The Korana live, in the present century, in small groups scattered widely over the central portions of the Union. They are a vanishing race. In the middle of last century their numbers were estimated by competent authorities at 20,000, and, in spite of the absence of accurate statistical data for the present day, it does not appear that more than 1000 exist now. If any attempt is to be made to solve the problems that confront the student to-day, it is imperative to go into the field and collect as much of the fast-disappearing fragments of their customs and traditions and language as may be garnered before it is too late.

● 121 Many people—authors, and reliable authors,—have asserted that "the Korana is extinct." I made it my business to verify their statements. My historical inquisitiveness and my researches into the Africana

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

121 of the Gubbins Collection at the University and of the Municipal Library of Johannesburg, had convinced me that that could not be the case. Thanks to the kind assistance of my friends, Rev. H. R. Higgs and Mr. C. Lefevre, of Bloemhof, and I must also add, thanks to the good offices of Rev. John Motseleng, the Native minister at Bloemhof, I was able to discover the remnants of the once numerous tribe—the Links Korana—at Bloemhof, which I visited in December 1931, and February 1932.

123 161 177 My knowledge of their language created rapid contact with them. I found in the location about twenty-five of them—all that remains apart from a few stray farm hands in the district and perhaps also on the Free State side of the Vaal River, living their lives apart from the Bechuana who surround them, and preserving the ancient language of their forefathers. But the pastoral life over the vast veld, the countless flocks and herds, exist no more ; their old customs, because of the influence of civilisation and of Christianity, have gone.

115 I tried to pick up the broken threads of their old tradition and of their former culture. The old men helped me. There was *Tabab*, a descendant of the old chieftain stock, once a fighter in the battle of Mamusa (1885) a man of about seventy or eighty ; *Teteb*, the nephew of the old chiefs of the Links, a slightly younger man ; *Saul van Eck*, the son of *Willem*, the Catechist of Rev. Brune of the Saron Mission Station, nearly as old as *Tabab ; Matiti*, with wrinkled face and bent double with old age and nearly, if not over 100 ; *Juli*, still older, a wizened old figure of a man, silent through age, and old *Daob*. This last of the old generation was recounting his memories and mentioned " Boomplaats." That word gave me a clue to his age. It is, as is well known, the name of a battle fought in 1848 between Andries Pretorius and the English. *Daob* said he was a grown-up man at Thaba 'Nchu, a Mission Station a short distance east of Bloemfontein, when he saw the Boers of Pretorius rushing through after their defeat. If we take twenty years, as a minimum, to mean the age of " a grown-up man," then he would be at least 104, and probably much more, for he called *Matiti* " a boy." His appearance did not belie his great age. He was nothing but skin and bone, very tall and slightly bent, blind, but extraordinarily active physically and mentally. His speech was quick and his memory amazing. An expert musician, he was of great help to my colleague, Professor Kirby, who accompanied me on my second trip. Such was the group of old men, three of them centenarians, who are now the repositories of the tribal lore of the Links and of their ancient traditions.

The old women, *Kheis*, the wife of *Tabab*, a stately dame, of the royal lineage of Mamusa, *Go:tis* and *Meis*, two very old, wrinkled

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

revealed any satisfactory means of separating the Bushmen from the Hottentots physically." He therefore believes it more serviceable for the present " to regard the Bushmen, Hottentot and Strandlooper as members of one and the same racial group, i.e. the Bush race." Without making specific mention of the Korana, he states that the work of Broom and Allen has revealed the presence and wide distribution of an Australoid element in the Native races of South Africa. This appears to be the most logical way of regarding the matter. Hence it would not seem that Australoid features are *peculiar* to the Korana.

On examining the literature to find what ground exists for these statements about the Korana, no data derived from known living or dead Korana could be found.

As making statements about the Korana, before any anthropometric survey of certifiable specimens was available, seemed to me to be somewhat precarious, I availed myself of the opportunity to examine some living Korana of known parentage to see whether they agreed in physical characters with the published statements.

The foregoing review clearly shows the rather unsatisfactory state of our knowledge of the physical anthropology of the Korana. It is therefore important to gather all relevant information which may lead to a real understanding of the physical nature of these people.

Elsewhere in this volume, cultural, linguistic and musical data concerning them have been discussed, and judged according to these standards, there is no doubt that *the Korana are Hottentots*. In the next portion of our study we shall turn our attention to the earliest descriptions of the Korana, to see if new light may be derived from them. The historical method of approach, although seldom used by anthropologists, happens to be of undoubted value in this instance.

It is however essential while discussing the historical evidence to bear in mind the defects inherent in the mode and time of its collection.

In the first place those old observers were not trained anthropologists,—anthropology had not yet been established as a science—nor with very few exceptions, such as Lichtenstein or Holub, were they even medical men. Hence we cannot expect to find any precise anatomical descriptions, but only those of a general and superficial character,—those relating to the colouring or the more striking external features—information in which one may trust the faithful observer, although here and there individual differences in terminology may exist. But when there is a series of corroborative observations, drawn from different authors regard-

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

121 ing these external features, their cumulative effect are such as to produce evidence which can be regarded as sound and acceptable. Fortunately the cultural and general ethnological differences between Bantu, Hottentot and Bushman were sufficiently marked to be recognisable by ordinary men like the early travellers. Hence the reliability of this evidence. This is especially true of the information about interbreeding which assumes great importance in the case of the Korana. Although interbreeding was noticed and commented upon by some of the authors, in the case of certain Chwana chiefs, it was not usually a phenomenon of sufficient interest to them to be worthy of detailed consideration. Indeed, in the casual recording of such events scattered through the books, we must not expect the author to have been impressed with the scientific importance of his story nor will we expect to find systematic statistical data in an age when the importance of such data was as yet unrealised. The chief value of this class of information from the physical anthropological standpoint lies in the evidence supplied of inter-tribal contacts at early periods, with suggestions and, occasionally, actual mention of the occurrence of interbreeding. The historical evidence will be corroborated (in the case of the Links Korana) in the examination, at a later stage of this study, of their physical characteristics. They will be found to be extremely hybridised, despite the fact that the Links were unquestionable "Hottentots." The majority of the group in question may not however show to-day the same amount of "typical Hottentot" features, as they seem to have done in former times.

B. HISTORICAL EVIDENCE OF RACIAL ADMIXTURE AMONGST THE KORANA

127 144 In the records there is ample proof of racial impurity caused by interbreeding, in so far as the whole Korana race—and not merely the Links division—is concerned. That impurity is due to contact with Bantu, Bush and Griqua (to a lesser degree). The evidence of mixture is afforded by the writings of the old travellers of the eighteenth and nineteenth centuries who have enabled us to fill out the picture of Korana racial history and to extend it beyond the limits set by present-day investigation, from which alone we might infer but could not actually prove our story.

1. *With Bantu:*

When we come to consider the historical data, we find that it presents us with an unbroken chain of evidence stretching from the earliest times to the present day, all testifying to the early commencement and steady

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Hitherto I have used the term " Hottentot " without in any way defining the type, and I think that it would be as well to indicate before going any further, the meaning of this term, so that it can serve us as a criterion of the racial affinities of the Links. The best definition available is one by Fritsch (27), which seems to be a combination of his historical researches and his own observations :—" The general character of the Koi-koin (i.e., Hottentots), is that of a people with a characteristically fallow, yellow-brown skin colour, very matted, twisted hair, narrow forehead, high cheek-bones, a pointed chin, of middling height, and of slender, though good build, with small hands and feet ; the skull is platystenocephalic."

Such a description agrees on the whole with the Hottentots described and depicted by Daniell, Burchell and other travellers.

The Rev. George Schmidt of Genadendal (28) has left us a description of the Hottentots of his time which is substantially the same, though not so full as Fritsch's : " *Die Statur ist verschieden, jedoch mehrentheils klein, die Farbe rötlich, im Gelbliche spielend ; die Haar wie schwarze Wolle ; die Lippen vortstehend ; die Nase platt, wie den Mohren.*" So that we can continue to use this term as it has been used by Europeans from very early times to indicate the people whose language differentiated them from the Bantu on the one hand and the Bushmen on the other. But if we are to give this term any physical anthropological meaning we must necessarily have before us the Hottentots as defined by Fritsch, and described and depicted both by Fritsch and by these old travellers such as Daniell, Le Vaillant and others.

Here, however, a difficulty arises. We can easily differentiate the Bantu from the Bushmen and Hottentots ; whether the Bushman is physically the same as the Hottentot or not, is more difficult to say, the evidence on this point being somewhat inconclusive.

The authors we have discussed above differentiated between the two races as far as language, culture, and external appearance went. The earliest settlers and travellers on the other hand, did not apparently consider the Bushmen as a separate race (29), and this is in accordance with modern practice (see Dart (12) and Shrubsall (30)).

Sparrman (31) was the first to give us any idea that such a distinction could be drawn, and among later writers we find Fritsch (27) and especially Broom (3) maintaining that the Bushman is of quite a different physical conformation to the Hottentot.

I do not propose to go into this question in any detail, but I think that for the purpose of this study the " Bush type " as defined by Drennan

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

121 (11) and Gear (32), which may or may not be co-extensive with the
144 Bushman proper in its distribution, can be regarded as sufficiently distinguished from the Hottentot both in form and features to be recognisable when it occurs in a Hottentot tribe. The average Links Korana is found (see later) to be practically identical with this " Bush type."

A Korana may be defined as a person definitely known to belong to the Korana division of the Hottentots.

This brings me to the matter of nomenclature. It does not seem to me justifiable to use such terms as Hottentot, Bushman, and Korana, without any qualification. They are linguistic and cultural terms after all, and such terms rarely correspond exactly enough with the racial group to eliminate all possible sources of confusion. Recognising these difficulties, previous writers, e.g. Shrubsall (30) and Laing (37) have used the term " San " race as an alternative to " Bush " race.

A specific instance of the confusion made possible in this way is seen in the fact that the Korana have been described as " Australoid Hottentots," yet we shall see subsequently that one group of them is somatometrically indistinguishable from the " Bush type."

It is therefore most convenient for the present to use the terms referred to in the perhaps loose, yet understandable manner in which they have been defined above.

C. PERSONAL OBSERVATIONS ON SOME MEMBERS OF THE LINKS KORANA

144 What I have discovered by personal observation corroborates the historical evidence in all points but one. I find that the Bantu, who as we have seen played an important part in the history of the Korana, had little influence on the physical conformation of the Links tribe. They mixed, indeed, but the mixture seems to have affected the Bantu more than it did the Links branch of the Korana, for it is plain to see from their general appearance that the Batlaping have a good deal of Kora blood in them (see passim historical review, p. 127). The Bantu has been submerged in these " Hottentots."

1. *External Appearance*

127 Data on external appearance are of some value as indications of what
142 we may expect to find from measurements, especially as they are scattered through the earlier literature from which measurements are absent. Take skin colour. The range of variation of this character in the

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

141 Owing to practical difficulties of measurement the nasal index is seen to vary over a wide range but is definitely platyrrhine in all but three cases, (Nos. 6, 8 and 9), one of whom is of mixed descent. Cranial capacities were calculated by means of the Lee-Pearson formula corrected by the addition of 200 cc. (Drennan op. cit.) The figures obtained show a relatively low capacity, all were microcephalic, except the two largest (Nos. 6 and 11), which were mesocephalic. In stature the Links individuals are short, the tallest not exceeding 5' 6" in height, the average for the group is about 5' 3". The Intermembral index was calculated from direct limb measurements. Indices ranging between 72.1 and 87.5 were obtained for Links. Such results in the Korana are remarkable, for, according to Drennan (11), this index in the human race does not go higher than 83, the index for the Pygmy, and in the Bushman it only reaches 67.

To sum up, we may say that, according to this material, the average Links Korana of to-day is a mesaticephalic, microcephalic, platyrrhine, orthocephalic, chamaeprosopic individual, of short stature and fairly dark complexion. He shows little prognathism or eversion of the lips. In fact he is essentially the same in form and features as the type we have learnt to call the " Bush type."

This short resumé of the chief physical features of the Links group should be contrasted with Shrubsall's description of the " typical Hottentot " skull—" a true Hottentot skull may be briefly described as dolichocephalic, akrocephalic, leptoprosopic, mesoseme, platyrrhine, and leptostaphylinic " (33).

If Shrubsall's " Hottentot " standard is to be accepted, it follows that these Links Korana, in spite of the fact that they are Hottentots, are anatomically speaking not Hottentots, but are Bushmen.

114 The position we have reached then is this :—that in the published work of the three earlier writers on the physical anthropology of the Korana, there is nothing to show that their material was of unquestionable Korana origin.

121 142 Hence investigation of persons or skeletal material of definitely known Korana origin is necessary to discover what the skeletal characters of the Korana really are. We know from the historical evidence that the modern Korana are extremely bastardised. They nevertheless did, and some of them still do, present typical " Hottentot " features as defined above. The typical " Hottentot " features persisted in one woman seen at Bloemhof, whom I was unable to measure. She was so like a subject

12: Maingard D-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

of Daniell's, that she could almost have stepped out of the pages of his sketch-book. Her skin was of olive-yellow tint, her face was broad with high cheek-bones, coming to a point at the chin which was so characteristic of the Hottentot of the earlier descriptions. Nevertheless from the somatometrical evidence (i.e. from investigation of a group of definitely known Korana), we can refer *most* of these particular Korana to the "Bush type." They do not conform to the definitions laid down both here and by Shrubsall for a "typical Hottentot."

This may be because (1) of the known Bushman admixture in the Links, or because (2) the typical Hottentot has not been accurately described.

We may rely on the evidence relating to the external features of the "typical Hottentot," for, as we have seen elsewhere, it has been extensively corroborated.

We cannot be so sure about the evidence relating to skeletal characteristics. In information derived from skeletal material a possible source of error may exist. There is no way of knowing in a good many cases the actual origin of such material. The investigator has to take it on trust, unless the pre-burial history is accurately known.

It is in deciding questions that might otherwise be in doubt that field work is so desirable in South Africa.

L. Schultze (36) investigated the external appearance of the "Nama Hottentots" in this way, but unfortunately took no measurements. His results go to show that the Namaqua are also very mixed in their features showing both Bushman and Bantu traits. He mentions that prominent eyebrow-ridges are found in the Nama also.

The presence of two persons among the Links (Nos. 5 and 6) having well-marked eyebrow-ridges, confirms Broom in ascribing "Australoid" features to *some* of the Korana; but in view of Schultze's findings among the Namaqua and the fact that such features have been found elsewhere amongst Bushmen, the possession of Australoid features is not to be considered characteristic of or even common in these Links Korana. These features could have been brought into the Korana by such "Australoid Bushmen," especially as both Links showing eyebrow ridges were Bushmanoid. There is even a possibility that they are Boskopoids. A surprising fact that emerges from these considerations is that there is little trace of Bantu influence apparent in the physical structure of the Links. Yet we know from the historical facts that they have lived in close alliance with the Bechuana for many years.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

always language—it always meant something originally," and *"that it is the essential character of a true myth, that it should be no longer intelligible."*—Max Müller.

"The facts of language, however small, are historical facts, and require an historical explanation." Therefore, I shall try in the sequel of this chapter to give for each mythological name a rational and etymological explanation, inasmuch as I do not care to have these myths considered a conglomerate of meaningless and insipid tales.

In the growth and change of the Khoikhoi mythology we find an analogy to the growth and change of mythology among the Aryan nations. Amongst the Khoikhoi also, as amongst the Aryans, there was a "tendency to change the original conceptions of divine powers, to misunderstand the many names given to those powers, and even to misinterpret the praises given to them. In this manner some of the divine names were changed into the half-divine."[2]

Tsûi||goab.

I shall begin with that name which calls forth even to-day the deepest feelings of devotion and reverence in the heart of a Khoikhoi. *Tsûi||goab*, originally *Tsuni||goam*, was the name by which the Redmen called the Infinite. Modern translators and interpreters, such as serve on mission stations, generally explain it, "*Sore or wounded knee*," from *tsû* or *tsûi*, wounded, sore, and ||goab or ||khoab, the knee. And I myself, some ten years ago, have in a controversial paper,[3] "Der Hottentotische Tsûi||goab und der Griechische Zeus," been in favour of this explanation. After a more careful study of the matter, however, I have now good reason to discard my former opinion, and to replace it, as I hope, by a more reasonable explanation, based on the method of sound etymological investigation. For if the former translation were correct, and if this name by

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

only brought down to posterity. A certain kind of pigeon was called πελειάς. Pigeons are, as Plato would say, ζωᾶ πολιτικά; they are always in numbers, in heaps. In the woods around the Temple of Dodona were numbers of pigeons, which were under the protection of Zeus. And when the original meaning of πλειάδες (the "heaped stars") was forgotten, the word πλειάς (pigeon), derived also from the same root, was applied to the priestesses who sang the "Hymns of the Spheres" and were called pigeons. When this etymology was forgotten, the circumstance that at the rise of the Seven stars on the eastern horizon the shipping season commenced, the phonetical coincidence of the root of Pleiades and the word πλεῖν (to navigate) led to the new explanation, "the shipping stars." We may be almost certain that the name πλειάδες existed long before the Greeks thought of crossing the Mediterranean and the stormy Pontus Euxinus.

This explanation of mine is merely a suggestion, on which I shall be glad to learn the opinion of competent etymologists in the Indo-Germanic realm.

Conclusion.

121 My task so far is done. My intention was solely to produce such evidence as to prove the strong, but hitherto unjustly underrated, religious sentiment of a race of men of whom it is generally believed that they belong to the lowest of the low. Although, on the one hand, these myths must be grouped among the *lower mythology*, it does not follow that the religious sentiment expressed in them should not be strongly developed. Before the Khoikhoi called *Tsūi‖goab* (the Dawn), ǁKhâb (the moon), or *Heitsi-eibib* (Dawn tree), Gods, it was first necessary to form a clear idea of the *Godhead*. And this they have done in a most emphatical way; the name ǀKhûb, the Lord, the Ruler, bears testimony to that. This name was formed long before the tribes

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

separated to migrate to the right and left, and we are correct in presuming that at that time their religious ideas were much purer than we find them now, where various circumstances have worked to accelerate their annihilation. /21

If religion means faith in a "Heavenly Father" who is near to his children in their troubles; if it expresses the belief in an almighty and powerful Lord, who gives rain and good seasons; if it involves the idea of a "Father of Lights, from whom cometh down every good gift and every perfect gift, with whom is no variableness, neither shadow of turning;"—if this father is an avenger, who sees everything, and punishes the bad and the criminal, and rewards the good; if religion manifests that craving of the heart after the Invisible, if not here on earth, then in a better world to see Him face to face; if it indicates a sense of human weakness and dependence on the one hand, and an acknowledgment of a Divine government on the other;—we cannot for a single moment hesitate to assign to the Khoikhoi the same place in Nature that we claim for ourselves. The great gulf which separates man from the animal kingdom is the gift to express the feelings and yearnings of our heart in articulate speech. This gift, in a very great measure, cannot be denied to the Khoikhoi.

The time has passed when we could build up science by lofty theories. What we require are positive facts. Such facts as regards the Science of Religion in reference to the Khoikhoi I have tried to produce. I only regret that they are so few, owing to the difficulty a traveller has to contend with, if he searches for those precious jewels which are the most sacred and dearest to the human heart. I shall, however, feel amply rewarded if, in the shape offered, they will be of use to the student of the Science of Religion, and if they have opened to us new avenues into the pre-historic intellectual and religious condition of the Khoikhoi. I have only produced the

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

ore, and done my best to clean it; the student must mould it into shape. For the purpose of facilitating a better understanding, I have now and then made an excursional trip to other races, and pointed out the striking resemblances between those nations and our Khoikhoi. If, however, somebody should be induced to infer from this that I belong to that class of scholars who, for the sake of upholding some biblical dogma, grasp at such analogies, I beg herewith most emphatically to protest against any such insinuations. It has not been done to claim anthropological or ethnic relationship for the worshippers of Tsũi||goab and those of Dyaus or Jehovah or Buddha. Nothing could be more opposed to my scientific views, which in ethnological and mythological matters may be condensed in the following words—"The same objects and the same phenomena in Nature will give rise to the same ideas, whether social or mythical, among different races of mankind, in different regions, and at different times." And if this be correct, which I have no doubt it is, we have thus to explain the *psychical identity* of human nature.

I hope that these pages may be an impulse to missionaries to look deeper into the eyes of a Hottentot. Perhaps they may discover some more sparks of the primæval revelation. Missionaries, I regret to say, are so apt to treat the heathen gods as demons or evil spirits (*Abgötter, Götzen*). It is also very wrong to teach the heathen so eagerly, as is done by certain missionaries, our dogmas, and to tell them of the differences of Calvinism and Lutheranism. There is something like fanaticism in this—a zealotism which can never bear fruit. To them, also, the poet gives the warning:

> Grau, Freund, ist alle Theorie
> Und ewig grün des Lebens goldener Baum.
>
> (Grey, friend, is all theory,
> And green the golden tree of life.)

The abode of true religion—I mean of the true yearning